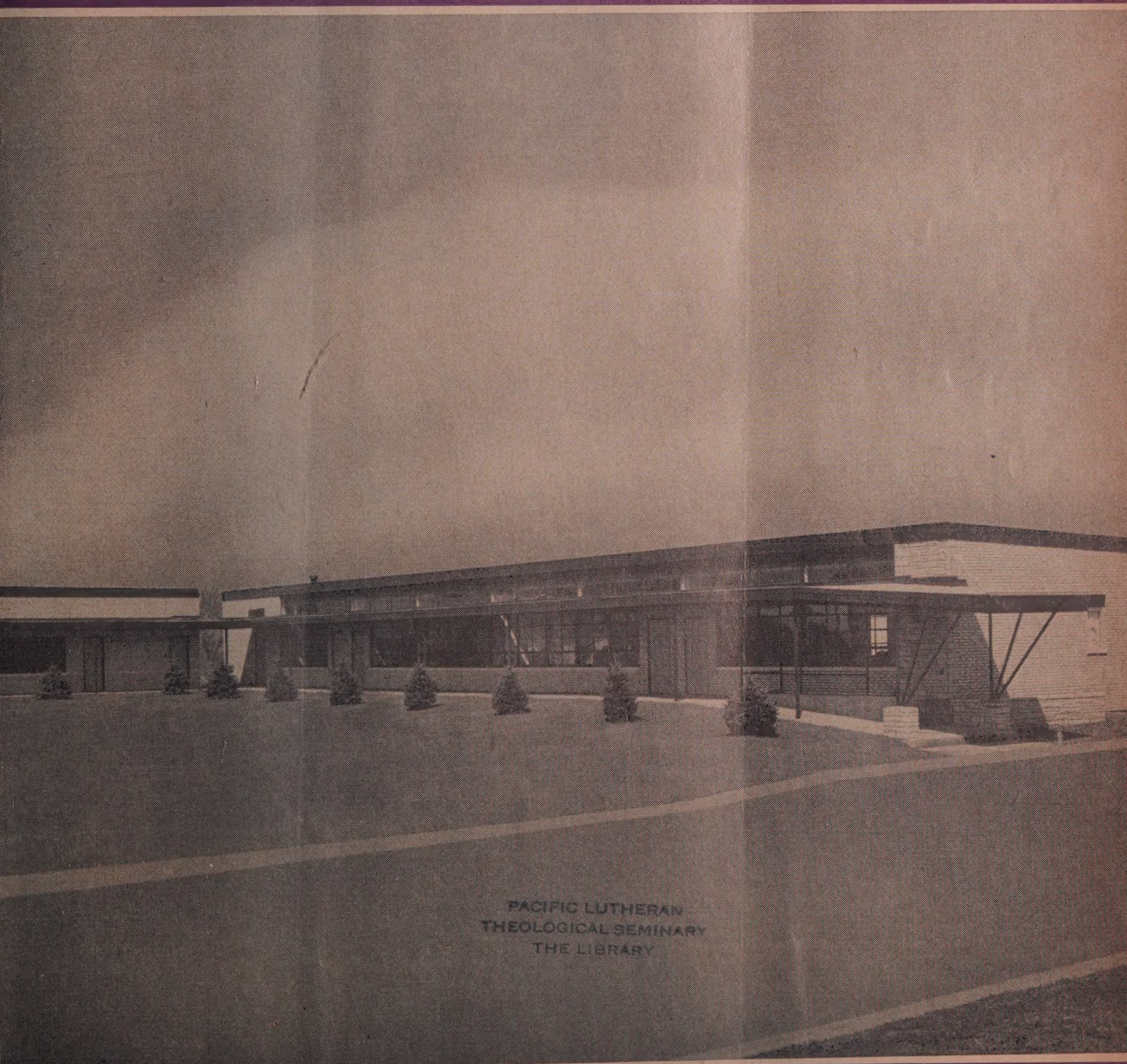
March 15, 1955

The LUTHERAN WITNESS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Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

SCRAPBOOK

Thank you for your grand magazine. I look forward to each issue. I have been a member of The Lutheran Church — Missouri Synod only two and a half years, so have much to learn from your magazine. Although I enjoy all sections of your publication, I found the articles written by the late Prof. F. Mayer the most inspiring.

Since my husband is in school and has little time for reading other than schoolbooks (he works full time, too), I am making a scrapbook of all the best articles and editorials, so that he can read your wonderful articles later and we can preserve them together.

MRS. JOE DUNCAN

Colorado Springs, Colo.

"SURPRISING RESPONSE"

Your reference to our lodge tract in a recent issue of the WITNESS brought a surprising response. Orders were received from 27 states. Our present supply of 10,000 tracts is practically exhausted. Individual congregations ordered as many as 300 to 500 copies. The cost of the tract is one cent each. If more orders come, we shall consider having the tract reprinted.

The tract sets forth our official position and thus prepares the way for a thorough discussion of the lodge evil. Here in Pittsburgh the L. L. L. is following the distribution of the tract with a seminar at which Pastor Julius Acker will discuss lodgery.

FREDERIC E. SCHUMANN

535 N. Neville St.
Pittsburgh 13, Pa.

"MAIN REASON"

In the January 4, 1955, "What's the Answer" column of the WITNESS a reader questions whether "a pastor or teacher should be in conscience bound to pay toward the maintenance of his congregation." Your columnist says yes and gives four reasons: (1) duty; (2) no valid reason not to; they share in benefits; (3) they should be examples; (4) to make their stewardship promotion efforts more effective.

With those points I agree. But hasn't the big point been omitted?

What is the main reason why any Christian — pastor or otherwise — takes part in contributing offerings to Christ through His church? In the words of a recent pamphlet of Synod's Stewardship department: "When it comes to money, the answer is love!"

Sure, I as a pastor contribute my percentage of income to my church because it's my duty, etc. But the main reason is that I love my Lord Jesus, and the offerings of my church offer me opportunity to share in the work of my beloved Master, to demonstrate my thankfulness to Him for sending His love into my heart in the first place.

This is not a matter of conscience, and perhaps that is why the columnist did not mention it.

Appleton, Wis. H. E. SIMON, Pastor

"DANGEROUS REASONING"

It was interesting to read the report of the Lutheran Free Conference in the LUTHERAN WITNESS, January 4. It was interesting also to notice the logic of some people. In the paragraph "To Witness to the Community" Dr. C. Umhau Wolf stressed membership in local, national, and international church councils as part of our witness to the community and insisted you've got to be in before you can witness and you've got to belong before you can criticize.

According to the same logic, you have got to be a Communist before you can criticize, you have to belong to a lodge before you can challenge their anti-Christian teaching. . . . In reporting the statement there was no indication that the statement went unchallenged. To belong is one thing, but to use such reasoning is dangerous.

Grangeville, Idaho J. EINAR BACH

ENCOURAGEMENT

I have read and reread "Plan for Child Training" (February 1 WITNESS), truly a source of inspiration to us, the parents of four children.

Often we have looked in pity upon our children and wondered if there was much for them to live for. Would our boys grow up to be "cannon fodder"? Would our children be victims of today's confusion and indifference?

I am thankful that we, too, can give our children to God to be used in His service. Let them penetrate the darkness of heathen lands, bringing the Gospel where it has never been heard. Let them give themselves completely to God, whose great love demands our soul, our life, our all! This is our prayer and our hearts' desire for our children. For only in serving Him will they find a purpose in life.

MRS. BERT HALVERSON

South Fort Smith, Ark.

REGRETS

The item on "The Two Seas" in the LUTHERAN WITNESS, January 4, page 7, attributed to E. A. Cassens in *Woman's Quarterly*, appeared about eight years ago in *Reader's Digest* as a reprint from *McCall's*. I received permission from *McCall's* to mimeograph and distribute the article, giving proper credit, at Salem Church, St. Louis. The item appeared again in *Guideposts* of August, 1954, page 4. It bore this credit line: "Reprinted by permission of the author and *McCall's Magazine*." The original author was Bruce Barton.

La Grange, Ill. THEODORE GERKEN

THE COVER

The first Lutheran school in Pon City, Okla., was established by First L theran Church, where the Rev. A. Behrend is pastor, with the dedication the congregation's Christian educati building, April 12, 1953. The paroch school, which opened the following Se tember, started with Miss Dorothea F as principal and kindergarten teach and Miss Margaret Kueffner as fir grade instructor.

The one-story-and-basement mode structure occupies half a block of lar with the remainder used for playgrou and parking space. Buff brick vene with dark brown trim and silverd limestone facing on the south entran were used for construction. A lar planter box gives a decorative touc A 10-foot roof projection on the sou and a 4-foot projection on the north r only reduce glare and eliminate the ne for window shades, but also cover t walkway in front of the classrooms a offices.

The building has four 28×35-fo rooms with glass windows on two sid a principal's office with a wide pictu window facing the playground, a downstairs a social room 130 feet lon complete kitchen, and ample cabin space. Cost of the construction w $75,000. Members gave their labor f landscaping, painting, and laying of ti

In a niche on the east outside wall a statue of a boy and a girl holding Bible and, below the statue, the schoo theme lettered in gold: "Teach Me Th Way, O Lord." The statue is illuminate at night.

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The Lutheran Witness

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"... That He Might Destroy"

By C. T. SCHUKNECHT
Pastor, Zion Church, Cleveland, Ohio

God sent His Son into the world to destroy the works of the devil

What a comfort it is to know that on Calvary our iniquities have been blotted out by the ecious blood of the Lamb of God, e handwriting that stood against us s been erased. God's wrath has en appeased, His curse averted. We ve free access to the Throne of rcy and unobstructed entrance into e mansions of heaven.

Purpose of Christ's Sacrifice

We have not grasped the full sigicance of Christ's sacrifice if we w it solely as the procurement of ine pardon for our transgressions d a guarantee that after our depare from this present world we shall er into the joy of the world to ne.

Christ died to bring rebellious and len mankind back to God. He laid wn His life and rose again from the ad that we might walk in the newss of life with Him. He gave His dy to the cross that we, who live a body, might again fulfill the high rpose for which we have our existce: to show forth the glory of our eator.

To Destroy Sin

In admonishing his readers to pu- themselves, St. John writes: "He t committeth sin is of the devil; for devil sinneth from the beginning" John 3:8). Then he adds: "For this rpose the Son of God was manited that He might destroy the rks of the devil."

God created man in His own image, in perfect righteousness and holiness. By beguiling man into sin the devil marred this beautiful work of the Creator. At once God declared war on Satan: "I will put enmity between thee and the woman, and between thy seed and her Seed" (Gen. 3:15). Furthermore, He resolved to undo the harm that had been done. When the fullness of time was come, He sent His Son into the world to destroy the works of the devil.

The Son of God was sent into the world to suffer the punishment of our sins, to remove from us the guilt of our sins, to secure for us forgiveness of our sins. Yet this does not exhaust the purpose of Christ's redemptive sacrifice. The Son of God was manifested to destroy the works of the devil and to empower us to resist the "roaring lion" steadfast in the faith.

To Make Us His Own

The purpose of Christ's death is stated in the explanation of the Second Article of the Creed: "I believe that Jesus Christ . . . redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, *that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness . . .*"

To Deliver Us from the Power of Sin

Merely to have forgiveness for our sins would profit us nothing if we were to continue in sin. To live forever would scarcely be desirable if we were to live forever in sin.

As long as man is a sinner, his life does not fulfill the purpose for which God gave him being — complete happiness.

Salvation in its fullest sense, the salvation which Christ secured for us, must be more than cancellation of the guilt of sin. It must be deliverance from the power and dominion of sin. To secure for us such deliverance from sin — that was the purpose for which the Son of God died.

To Enable Us to Serve Him

It follows that we who call Christ our Lord and Savior must crucify our flesh, earnestly try to overcome sin. If God's Son died to destroy the works of the devil, how can we permit the devil to have his workshop in us?

We know, indeed, that the purpose of Christ's death will not be realized in us fully until we are safe at home in heaven. As long as we live in this present world, we shall be exposed to the wily assaults of the devil and the insidious power of sin. Nevertheless, having been redeemed by Christ, we should say with St. Paul: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

To Give Us the Spirit's Power

The person who makes no effort to rise above his sin and is satisfied to remain as he is will never obtain anything better and purer than that which he has in his sinful state. He who does not restrain the perverse inclinations of his flesh here in time, but gives free rein to its evil lusts, will have to wear sin's cruel fetters forever. He who has no desire to serve his Lord and Master in this present world will not have the privilege and joy of doing Him service in the world to come.

May the Holy Spirit, the precious Gift from heaven secured for us by our Savior's going to the Father, be poured into our hearts abundantly. May there be in us a progressive breaking down of Satan's dominion by the selfsame Spirit's power. May we be set free from the slavery of sin and sanctified to abound more and more in the service of the Lord, so that the purpose for which Christ died may be accomplished in us increasingly — even while we are still here on earth — and fully when we are with Him in Paradise.

CITY ART MUSEUM OF ST. LOUIS
GERARD DAVID, "ANNUNCIATION"

The Annunciation, March 25

Behold Thy Handma

By MURIEL GOODBURN TH
Tuscaloosa, Ala.

"Behold the handmaid of the Lord." Do you remember who said these words? In view especially of the dogma now binding on Roman Catholics, do you realize what we believe about the Virgin Mary? We, whose norm of faith is Scripture, are confronted by fewer than a dozen incidents in which she appears, recorded in Luke primarily, then Matthew, John, and Acts briefly. Mark mentions only her name. The Apostolic Letters note other women, but not Mary. Whence, then, come hundreds of tales, hymns, long litanies, special devotions, and anniversaries celebrated in her name? Has she indeed risen from the grave, ascended into heaven, and does she now reign as queen between Father and Son? This is the Roman claim.

The considerable force of the Catholic Church, its pageantry, its playing upon man's weakness, and its rich treasury are directed today to the inculcation of Mariolatry. No business of ours? How can we, who are by grace of God spared this heresy, say so?

Annunciation

"The Lord is with thee!" this fact, prophecy fulfilled, makes Mary, virgin, a blessed woman. The angel's salutation marks the Real and the Eternal that enters history. "Thou shalt call His name JESUS. He shall be great and shall be called the Son of the Highest . . . and of His kingdom there shall be no end."

Mary believed God; and it was counted unto her also for righteousness. "Behold the handmaid of the Lord. Be it unto me according to thy word."

Mary was born under the Law, but her Son redeemed her, just as He cancels the debt of all Christians. She herself was not immaculately conceived, yet she was the Lord's — "body and soul."

Visitation

The core of Elisabeth's enraptured welcome to the mother of our Lord underlines the Gospel: "And blessed is she that believed." Oh, how happy is the woman who believes the promises of God, for He does make them come true!

Mary was brave. In the clear view of her personally embarrassing position in a cynical world, with the shadow of the possibility that her betrothed might indeed be minded "to put her away privily," yet sure that no word of God would ever be void, she who bore the Christmas Rose sang: "My heart is overflowing with praise of my Lord; my soul is full of joy in God, my Savior. . . . Truly, His mercy rests upon those that fear Him in every generation. He has shown the strength of His arm; He has swept away the high and mighty. He has set kings down from their thrones and lifted up the humble. He has satisfied the hungry with good thi and sent the rich away with em hands. Yes, He has helped Isra His child. He has remembered t mercy that He promised our fo fathers, to Abraham and his so forevermore!"

Mary exults in God. Sometim we forget. Are we so very famil with our Lord that we assume need not be enraptured? Some of t more enthusiastic sects, we may fe exaggerate their jubilation. Alas, seem to have little. We almost le backward to avoid hysteria. B

LIBRARY, CITY ART MUSEUM OF ST. LOUI
PHILIPPE DE CHAMPAIGNE, "THE VISITATION"

The Visitation, July 2

where do we get the idea that j is unprofitable? "My heart is ove flowing . . . my soul is full of joy God, my Savior."

Birth of Her Son

Secure in faith, she bore her So her personal Savior, in the inn-stabl Almost immediately, full of ho even in physical weakness, she show Him to others. When the shepher crowded into the crude shelter worship the Prince of Peace, s

omed them. When potentates the East brought Him treasure ymbolize their allegiance, she l up the Infant Majesty. We can w her example. Every time you I witness to the living Christ, we lessed in deepened faith, as Mary made more and more fully aware e Abiding Presence. Every time and I study the Holy Word, with that hear again the angelic us, we, too, are sustained, in- d, encouraged to endure, to ap- riate the more abundant life nised as much to us as to her.

Purification

Ve know our dependence on the er of grace, as she did. Luther, ng with faith in his *Treatise on stian Liberty,* speaks of the Vir- "a pre-eminent example . . . as ritten in Luke 2, 'she was purified rding to the Law of Moses, after custom of all women,' although was no longer bound by that Law ause her child was conceived, as ier says, not by any man, but by Holy Ghost]. . . . But out of free willing love she submitted to the , being made like other women, she should offend or (seem to) ise them. She was not justified his work, but, being righteous, did eely. So our works should also one, not that we may be justified hem; since being justified before faith, we ought to do all things joyfully for the sake of others." At this point in the young mother's Simeon's triumphant "Lord, now st Thou Thy servant depart in e . . . for mine eyes have seen salvation" reaffirmed to her and us the growing assurance that He m she had borne was indeed her or and the world's. This certainty d prepare her for that sword doomed to pierce her soul. Here, in whatever degree of private God sends us, is balm for the istian.

Flight to Egypt

Mary, the spouse of Joseph, was puffed up by her reflected glory. relied on the judgment of the d of the house. According to Saint thew, the voice of God spoke to eph in a dream: "Get up now and the little Child and His mother escape to Egypt." We who have ly viewed the suffering of exiles guess the horror of that flight, had Holy Family's hope been in only nan means. The whole misery of al recapitulation of an oppressed ority, the Israelites in Egyptian dage, would have frozen minds richly stored with faith in God's dom, in His shepherding of those love and hear His voice.

Nazareth

Eventually, after the death of Herod, they traveled back to Israel in obedience to God's voice — not to their former home, but to Nazareth, in a province of ill repute among the Jews. There the uprooted Mary made a home in new surroundings for her family. She was not dismayed, for her stability was religious, not geographical. The natural dignity of a woman's place was hers, according to Scripture. She did not interpret the remembered holy salutation, the worship of the Wise Men, the prophecies of patriarchs, the providence of God, to assume she herself was the "dispenser of grace," as some misguided Christians have claimed for her. She would have counted St. Bernard's praise: "No grace is granted to us on earth which has not first passed through our Lady's holy hands" — as blasphemy.

In Nazareth she made comfortable her carpenter husband and the Son, who "grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." The Holy Family most certainly followed the God-pleasing pattern of marriage.

Though Mary's Child had no human father, God gave Joseph, a "just" man, to her to help nurture the "only-begotten Son." The cheerful, Christ-centered home (rich or poor is infinitely of less import) is the only environment in which any child can grow fully in God's beauty and grace.

Growth

At twelve begin the troubled adolescent years of earth children through which we mothers struggle. Sometimes to us the "Early Temple Incident" seems ominous. Although we are not quite clear on the meaning of the record, we sympathize with our Lord's parents in their quandary. They were not able to see around corners. This part of St. Luke's account of the Savior pictures the anxious parents after a three-day search, discovering the Son of God discoursing with the learned doctors in the Temple. To the mother's bewildered question, "Why hast Thou thus dealt with us?" hear the Boy's reply: "Did you not know that I must be in my Father's house?"

The sense of the Presence of God unfolds in us slowly. As our eyes become stronger in faith, we see into the mystery of things, but through a glass darkly. So with Mary and Joseph. But their faltering was understood and forgiven. God's providence speaks in the Youth's comforting words: "Did you not *know* . . .?" If our trials seem inexplicable, let us follow Mary as she turned homeward "treasuring these things in her heart." The price of Christian growth, we realize, is in this pondering, seeking through use of the Word and Sacraments God's intent for us. He who sustained Mary when He walked the earth is with us in these means.

This crisis in the life of the Holy Family marks the beginning of Christ's public teaching even though "He went home with them to Nazareth and obeyed them."

Mary showed gracious submission to her God, in bearing, rearing, and cherishing the Savior. Nowhere in Scripture does she show any maternal possessiveness or temperamental selfishness, no sign of what modern psychologists call the mother complex, the silver cord.

At Cana

The incident at the Cana miracle demonstrates on Mary's part the natural friendly concern of a housewife

(Continued on page 11)

LIBRARY, CITY ART MUSEUM OF ST. LOUIS
ANDREA MELDOLLA,
"PRESENTATION OF THE CHILD IN THE TEMPLE"

The Purification of Mary, February 2

Your SYNOD

THE PRESIDENT

Synod's headquarters are located at 210 North Broadway, St. Louis, Mo. Nearly all the departments authorized by Synod and instructed to serve the congregations of Synod are housed in the Lutheran Building.

Until the year 1951 many of our synodical departments were located at Concordia Publishing House. Because of expansion of both the Publishing House and the departments of Synod, conditions were extremely crowded. Synod then decided to purchase its own office building. The Board of Directors carried out this resolution and purchased and remodeled the former *Post-Dispatch* Building, soundly and solidly constructed. We have been privileged to welcome many visitors. They are always cheerfully escorted through the building.

A Service Institution

The various departments now occupying space in our Lutheran Building were called into being by Synod. As God blessed our church with growth, responsibilities and obligations increased. More and more congregations sought counsel and advice. More and more congregations requested materials and other aid. Some Districts invited representatives of departments to visit their Districts and assist them in the organization of their work. These requests indicate that many consider these departments to be service departments. There should be no doubt about this fact. Since Synod itself is an advisory body, these departments must serve in like capacity.

Perhaps our readers would appreciate an answer to the question: How many departments do we have at the Lutheran Building? On our second floor we have the Fiscal Office of Synod (the Treasurer and his assistant, the controller). Also the legal counselor and the Pension and Support Department have their offices on this floor. On the third floor are the executive offices, the Board for Higher Education, Lutheran Television, and the St. Louis office of the Board of Public Relations. The fourth floor houses our mission departments (North American, Latin American, Spanish, Negro, Medical, Blind, Foreign, Evangelism, Telemission). Also the editor of *Advance* has his office on this floor. The Parish Education Department occupies the fifth floor (Parochial Schools, Sunday Schools, Bible Classes, Vacation Bible Schools, and Adult Education). Here the materials used by our congregations in their work of Christian education are prepared. On the sixth floor we have a number of departments: Stewardship, Statistical, Social Welfare, Production and Purchasing, Mimeographing, Mailing. At present the executive secretary of "Building for Christ" occupies an office on this floor.

Besides these departments, Synod has the Student Service Commission in Chicago, Ill., the Armed Services Commission in Washington, D. C., the Public Relations Department in New York City, with a branch office in Washington, D. C., and Board for Young People's Work at St. Luke's Church Office, St. Louis.

Much Work Done

Visitors to our building frequen remark that they never realized h much work had to be done at sync ical headquarters. This surely is tr Synod found this work necessary a for that reason created the departmen However, one hears complaints fr time to time about too much "ov head," too much material, too mu mail, too much dictation from hea quarters, etc. Sometimes such co plaints stem from a lack of corr information. Sometimes they may due to mistakes made at headquarte Our synodical workers are not perfe They are human. Perhaps at times forget that we are here to serve, th Synod is an advisory body, that headquarters are a service institutio Perhaps occasionally a dictatorial no creeps into some of the material. regret this and shall strive to do bett

What about the complaint that t much mail, too much material, reach the pastor's and teacher's desk? We a thinking now only of materials whi are mailed from headquarters, are not? This has been discussed tho oughly in meetings of our office sta To reduce the amount of mail, t publication of *Advance* was begu This magazine brings necessary info mation from our various departmen We believe that it serves our pasto teachers, and congregations. We belie that this information is both necessa and desired. Further consideration w be given to this matter of renderi ever better service to our constituenc

JOHN W. BEHNKEN

HOME MISSIONS—DIVISION OF EVANGELISM

Many churches are organized for everything except their main work — that of bringing Christ to the people. There are various committees, but there is no committee on evangelism.

Our Synod has established a division of evangelism within its Home Mission Board. In order to channel its program down to the "grass roots," each congregation should give serious thought to the organization of an evangelism committee in the immediate future. Here is how to do it in eight steps:

1. Bring the subject to the attention of the Board of Elders.
2. Prayerfully select your lay visitors (husband-and-wife teams preferred).
3. Organize the group, and determine a monthly meeting night.
4. Select an appropriate name.
5. Study texts on soul winning.
6. Since the learner learns best by doing, start sending out teams to visit the indifferent members, the prospective members, the unchurched, the parents of Sunday school children, and others.
7. If possible, follow this schedule: 7:00 to 7:30, Devotions and assignment of calls; 7:30 to 9:30, Visitations; 9:30 to 10:00, Report meeting; 10:00 to 10:30, Fellowship and closing devotions.
   NOTE: Experience proves that it is best to have calls made on th night of the meeting and to re port results upon completion.
8. Enlist new members, especiall new converts, who should b trained and put to work immedi ately in building up the churc

This is not an appeal for jus another organization. There are to many societies already. This i a appeal to put Christian soul winnin and soul keeping at the center of th church's program.

We have a lot of salt barreled up i our churches. Let's get it out into th world where it may make its cleansin and purifying effect felt!

OSWALD A. WAECH, Secretary

The Psalter

A Token for Good

Psalm 86:17: "Show me a token for good; that they which hate me may see it and be ashamed; because Thou, Lord, hast holpen me and comforted me."

The world at times seems to tumble down about our ears. Everything goes awry. We feel lonely, forsaken, misunderstood. Our hopes are unfulfilled. Our cherished projects fail. Friends disappoint us. Sorrows overwhelm us. The future is dark, uncertain, bleak.

Then, in our distress, we cry to the Lord: "Show me a token for good!" Any kind of token, Lord — if only it be good! Any kind of token, Lord, to show that You have not forgotten me!

The Lord has all manner of goodly tokens in reserve. At times they take on strange and unexpected forms. At times we do not immediately recognize them as good. At times, indeed, they may seem downright evil.

But that is only in the light of our own poor, perverse judgment. We need always to remind ourselves that "God moves in a mysterious way His wonders to perform."

Our hearts are gladdened when the Lord shows His tokens for good. They may be very simple — a friendly smile, an encouraging word, a welcome letter. Or they may be larger blessings: relief from bodily ills; a long-sought job for the family breadwinner; the salvaging of a marriage that seemed destined to fail; the safe return of a soldier; a reconciliation between estranged friends. Great or small, no goodly token is beyond the capacity of our Lord.

The best token of all, however, the Lord offers freely to everyone. That is the good token of salvation, procured for all men through the atoning sacrifice of Jesus Christ, His Son.

Since He has shown us this best and greatest token, may we not be sure that He is both able and willing to show us the lesser tokens for good that we crave?

His unfailing love for His people puts His foes to confusion. "That they which hate me may see it and be ashamed," cries the Psalmist. The trials that surround us shall all be put to flight.

And thus, in the end, we shall know the Psalmist's song of praise: "Because Thou, Lord, hast holpen me and comforted me."

THOMAS COATES

And Jesus Said

This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. MATT. 24:14

Among the many sayings of our Lord contained in His long discourse on the Last Things the word here printed stands out prominently. We read it with solemn awe. For several years Jesus had been preaching the Gospel, that is, the good news of the kingdom of God, telling people about the gracious rule in the hearts of men which God was establishing through the work of the Messiah. People were changed from servants of Satan to servants of God by the Word and the sacrament of Baptism and were beginning to do the will of the Father in heaven. This was not to be esoteric, that is, secret, mysterious teaching meant only for a select few; it was to be preached in all the world. Could Jesus have expressed more clearly the truth that the blessed Gospel of salvation is not to be a gift for one country or a few only, but is intended for all nations and for all individuals in this world?

At once our Lord indicates that not all will accept it. In the case of those who refuse to believe, it will be a witness, a testimony. If they will not have it, then, at any rate, the sweet, comforting message has been delivered to them and will witness against them on the Last Day.

The question naturally is asked: Has this prophecy of Jesus been fulfilled? Has the life-giving message been brought to all nations? As far as we can tell, it has. Perhaps not every village has been reached, but all nations and races have received the good news of joy and peace in Christ Jesus our Lord.

And then, after this preaching has been accomplished, the end will come. From the point of view of this saying the world is ripe for the final harvest, when the tares will be bound in bundles and be burned while the wheat will be gathered into the barn of the heavenly Master. Not so many years ago sophisticated, would-be-wise people smiled when the end of the world was mentioned. But the discoveries that have brought about the development of the atomic bomb have sobered them.

The question no longer is: "Can it happen?" but: "When will it take place?" For us the question is: "Are we ready?"

WILLIAM F. ARNDT

The Lord's Prayer

"Amen"

At the close of *Grace Abounding*, John Bunyan draws up a list of the things that are still hindering his spiritual progress. "I find to this day seven abominations in my heart." And not the least of these, he tells us, is that he often prays without expecting an answer to his praying. "I forget to watch for what I pray for."

That is my trouble. There is a lamentable lack of expectancy in my praying. I pray my Lord's Prayer and say Amen. *But I do not believe Amen.* I do not believe that "it shall be so."

Arthur John Gossip observes that "after Calvary, God has the right to be trusted." Well, I should say so! "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things"! In the Christ of the Cross all the promises of God are "yea and amen" — also this promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yet here I am, knocking at God's door, saying my Seven Petitions, and then running off like a thoughtless child without expecting anything to happen.

"It is a rudeness among men," says Bishop Wilson, "to ask a favor and not to stay for an answer. And do we count it no fault to pray for blessings and never to think of them afterwards — never to wait for them — never to give God thanks for them?"

Long ago a man had a burden. He prayed hard and long. He cried his Amen: "Art Thou not from everlasting, O Lord, my God, mine Holy One? We shall not die." And he said to himself: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." Did Habakkuk climb his watchtower in vain? "And the Lord *answered* me and said, 'Write the vision, and make it plain upon tables, that he may run that readeth it . . . the just shall live by his faith.' "

Lord, increase my faith. Make my Amen an explosion of faith which shoots each of the Seven Petitions hot and straight out of my heart into Thy heart. Having prayed my Lord's Prayer, let me climb my watchtower "to see what He will say unto me" — what He will do for me, what miracles He will perform in answer to my prayer. For this is everlastingly true: "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive."

OSWALD RIESS

Editorials

Whence Spiritual Strength?

When the mythical Greek hero Hercules had to wrestle with the giant Antaeus, the hero noticed that every time he threw the giant to the earth, he rose with redoubled strength. Hercules conquered Antaeus by holding him up in the air, away from the earth, until his strength was sapped. The source of the giant's power was drawn from his "Mother Earth." Away from the earth, his strength waned.

When separated from its source of renewal, strength grows weak and eventually fails. Live coals taken away from the glowing hearth fire lose their "liveliness." No Christian by himself can overcome temptations, resist evil, conquer doubts, live a life committed to God. Such power comes alone from the Lord.

How? His directives are abundant and clear. He has ordained one channel for conveying spiritual strength: His holy Word — whether preached, read, pronounced in absolution, pictured, symbolized, pondered upon in the heart, or received in the Sacraments. His Good News of complete satisfaction rendered by Christ for all transgressions, His Word of forgiveness, is the only means through which God works. How important therefore for disciples of the Lord to remain in contact with this source, not only on Sunday, not only during Lent, but in every season, daily. The body needs daily spiritual nourishment. Bodily fasting is sometimes salutary, spiritual fasting never. A dead battery produces no spark. Keep your spiritual batteries charged with God's only source of strength.

The Most Neglected Guest

Without doubt the most commonly used table prayer in our circles is the time-honored: "Come Lord Jesus, be our Guest, and let these gifts to us be blessed."

Fine sentiment, indeed, but did you ever consider how seldom we show by what we do next that we believe Him to be a guest at our table? Hardly have the words echoed away when we forget all about His gracious presence and talk about any and all things except those which concern Him.

Is there anything we can do to remedy the situation? How would you like to be treated that way when you are invited as guest? Would you be satisfied with silence? Think on these things!

"Seen in Thine House"

Guests had been entertained for a number of days in the home of a prominent church worker. The visit was over; the good-bys had been said, and the hostess sat down in her sun parlor to rest for a moment.

Absent-mindedly she picked up the Bible and opened it. Her eyes fell on these words: "What have they seen in thine house?" (2 Kings 20:15.) It set her thinking. Some of the friends who had been in her home were nc Christians.

She recalled they had talked about the latest books the latest fashions, and had gossiped about "a thousan and one things," but not a single word had been said abou Christ and His church. Her friends had admired her rug her beautiful paintings, the color schemes of her room her jewels and gowns.

But she had overlooked, she had forgotten, the mos important things. There had been no prayers spoken a meals, no family altar; the guests had been too tired to g to church on Sunday.

And this prominent church worker, so called, hung he head in shame and contrition as she thought of the visitor who had been in her home.

What about the guests who have been in your home What about your own family? What have they seen i your house?

CARL J. STAPF, *Editor,* South Dakota District Editio

Poor Mary!

"And now," said the announcer, "in keeping with th spirit of Christmas, the orchestra will play *Ave Maria.*"

We lunged toward the radio and whirled the dial t another station.

"Whose birthday is this anyhow," we asked, "the So of God's or Mary's?"

Ours was a typical reaction. Those of us who addres only God in prayer wince whenever Mary is preferre before God's Son. We become so irritated by the unscriptural exaltation accorded the mother of Jesus that we ca scarcely bear mention of her name.

The angel said "Hail" *(Ave)* to Mary. Because sh was to be overshadowed by the Power of the Highest an bring forth a son and call His name JESUS, Gabriel con veyed to her a special greeting from heaven. "Thou ar highly favored," said the celestial messenger, "the Lor is with thee; blessed art thou among women."

If a ministering spirit called Mary blessed, we have n right to deprive her of all honor or degrade the woma whom Elizabeth, mother of John the Baptist, saluted a the "mother of my Lord."

Our Lutheran Church lists three festivals in recognitio of Mary's role in the divine plan of redemption: The Purification, February 2; The Annunciation, March 25; an The Visitation, July 2. (See *Lutheran Hymnal,* page 3.)

In the course of the Annunciation, Mary asked, "Ho shall this be?" Gabriel answered, ". . . For with Go nothing shall be impossible." The Almighty needed virgin for the birth of the promised Messiah. He use her for the miracle of miracles, the Incarnation of Hi only-begotten Son.

In observing the Annunciation, Christians do not reve Mary. They bow in adoration before the Son of the High est, who humbled Himself and "was incarnate by the Hol Ghost of the Virgin Mary, and was made man."

...ose Leaves

Satan's "Brain Washing" Technique

"Brain washing" is the terrible technique used by the ...munists to change the entire thinking of people. They ...d force them to believe and say things they would ...ccept normally. If only those who are subjected to ...n washing" might be given a chance to hear the ..., they would resist the attempts of the Communists. ...atan is an expert at "brain washing." He comes again ...again in what we see and hear and read. He repeats ...ne of thought to us constantly. He would wash Chris... teachings and Christian principles out of our mind. ...s a master at this. He does not use force, but he ...uates himself into everything round about us, and ...subtle way. Bible truths and Bible hints for guidance ...'washed out" by his repeated "propaganda." When ...ime comes that we would call some certain Scripture ... to mind, it has escaped us. Then Satan's "brain ...ing" has done its work.

...ere, too, the best preventive is to get the truth. You ... not think that you have so filled your mind with ...ture truths that you are safe. Satan is constantly at ... with his "brain washing." All the more reason that ...take every opportunity to refill your mind with the ... of God's Word. Read your Bible! Attend the Bible ...! The Bible class is your "indoctrination session" to ...riate yourself. Bible study will help you to resist ...levilish "brain washing" to which you are being sub...d day after day. — *Montana Messenger.*

Could You Do All This ALONE?

...an your congregation carry on its God-given program ...one? Church history proves that, with a few singular ...ptions, congregations which refuse to cultivate close ...wship with other congregations of the same faith, but ...r "to do it alone," just don't go anywhere.

...What would happen if your congregation declined to ... and work with its sister congregations? You would ... a sorry "mess." Where would you obtain Christian ...rs and teachers? Who would write, print, and pro... your congregation with the required church books? ...re would your literature for Christian day school, ...day school, and Bible classes come from? Who would ..., equip, send, and maintain the missionaries God ...cts you to send into all the world? Who would safe...d the rights of your congregation and of your pastor? ...xperience proves that all too soon such a congrega... would feel lonely indeed; it would lack the sense of ...nging somewhere. The doctrinal message of the con...ation would soon have to be watered down to suit ...vidual notions lest cliques arise which would split the ...p apart. Such a congregation would become self...ered and suffer from lack of purpose and vision. Mis...ary zeal would soon die down and out.

...our congregation need not stand alone. There are ...dreds of other congregations of like faith who want ...alk and work with you. You are walking and working ... these many congregations through — Your District ... General Church. — *Australian Lutheran.*

What's the Answer?

Question: I do not agree with the words which the minister repeats after the General Confession: "I forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost." Can you enlighten me?

Answer: While the Holy Scriptures do not prescribe the use of that form of absolution, the power of a servant of Christ who pronounces such absolution cannot be questioned. It rests upon Christ's plain word: "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (John 20:22, 23). This authority was given to Peter (Matt. 16:19) and to the other Apostles as well (Matt. 18:18). St. Paul, too, speaks of using it (2 Cor. 2:10).

Perhaps it will help you if you remember that the authority to forgive lies not in the person of the pastor, but in the word of Christ, of which the minister is the divinely called and duly authorized administrator for the Christian congregation (1 Cor. 4:1; 2 Cor. 4:5). Also, the absolution is not automatically effective, as though an unbeliever or hypocrite, who listened to the absolution, received pardon. The absolution will avail him nothing, because he does not accept it in faith.

We are dealing here with the authority granted by Christ to tell a penitent sinner, as Nathan told David (2 Sam. 12:13): "The Lord hath put away thy sin." That is, "Your sins are truly forgiven." If he believes that, he is forgiven; in fact, he was forgiven by God when he repented, which fact is hereby reaffirmed. Like the Holy Supper, such public or individual absolution is intended for the special comfort and strengthening of those who repent of their sins and who hunger and thirst after righteousness. The pastor is only Christ's agent in pronouncing forgiveness, which is actually conferred upon the penitent.

Question: Considering that Matt. 18:17; 2 Thess. 3:14; 1 Cor. 5:11; Rom. 16:17, and other Scripture passages pertain to persons who willfully ignore God's Word, or have never heard of Him, or do not care to hear, should we not gladly receive anybody that wants to join the church, seeing that God leads people out of darkness to the light?

Answer: Isn't that rather self-evident? Did not Jesus say (John 6:37)): "Him that cometh unto Me, I will in no wise cast out"? What a horrible thing it would be to turn back a soul that has come to the light and wants to be on the side of Jesus!

Perhaps it may not be amiss, however, to point out that such people will have to cut their ties with the sinful world. Christ began His ministry with the words: "Repent, and believe the Gospel" (Mark 1:15). On Pentecost the 3,000 were told to repent and be baptized (Acts 2:38). St. Paul describes penitent people thus: "They that are Christ's have crucified the flesh with its affections and lusts" (Gal. 5:24). Those who live in the works of the flesh cannot continue in them (Rom. 6:11-14), for "if any man be in Christ, he is a new creature" (2 Cor. 5:17).

O. E. S.

"Building for Christ"

World Relief and Refugee Service

and

Mill Neck Manor Lutheran School for the Deaf

Faculty and some pupils in the dining room of Mill Neck

Deaf children at Mill Neck Manor learn to say, "I love

Within a few hours next Sunday afternoon, March 20, nearly all congregations of The Lutheran Church — Missouri Synod will conduct an every-member campaign which is expected to gather an offering of $5,000,000 for five church-affiliated welfare and educational agencies. Previous WITNESS articles have described the needs of three beneficiary institutions: Lutheran Deaconess Association, Bethesda Lutheran Home, and Valparaiso University. This is a final statement of the needs represented in the far-flung "Building for Christ" effort.

World Relief and Refugee Service

In America, never before have so many people had so much. Yet in many other parts of the world, never before have so many people had so little.

A recent survey by the United Nations Economic, Social, and Cultural Organization reveals that today six out of every ten persons in our world are undernourished, and 20 to 30 million starve to death each year.

Last month more than 17,000 "escapees" from behind the Iron Curtain registered with West Berlin authorities. An estimated equal number did not register. Similarly, refugee families from behind the Bamboo Curtain are congesting Indochina, Hong Kong, Formosa, and Korea in the Far East.

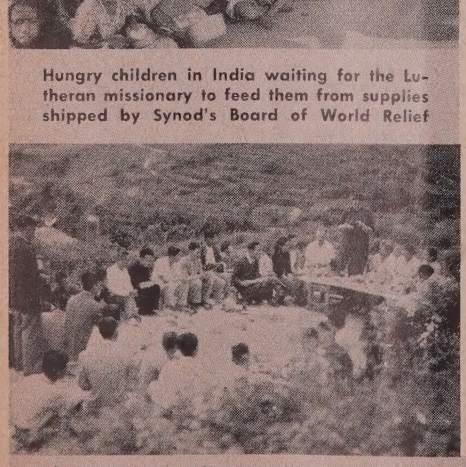
In the Jordan country near Jerusalem and in Syria near Damascus, more than a million homeless individuals eke out a thin existence. A quarter-million people fled into Turkey. Some 14 million were driven out of West Pakistan and 8 million out of East Pakistan into India.

The majority of these people roam the streets and scratch, scavengerlike, for food. Some have been shunted into camps. In suburban Karachi there are 13 such camps, each with a thousand people, 30 to 60 in a room. In each camp there is one water spigot turned on just two hours a day. There are no cooking or toilet facilities.

A flood in East Pakistan inundated one third of the entire country and affected 10 million people. The Baghdad flood drove 500,000 from their homes. The rampage of the Danube created havoc in Bavaria and Austria. Suffering occasioned by fires in Pusan was exceeded only by those in Hong Kong, where flames consumed the homes or shacks of 80,000 people and added them to the many homeless already crowding the city.

American Christians, after the coldness of these statistics emerges into the realization that these people are fellow human beings and, as Christ calls them, "My brethren," should respond in a way that is more than humanitarian.

Hungry children in India waiting for the Lutheran missionary to feed them from supplies shipped by Synod's Board of World Relief



From Rennie's Mill Camp, TB patients, treated with medicines sent by Synod's Board of World Relief, go on an outing near Hong Kong with Missionary H. A. Hinz and staff

"Whoso hath this world's goo and seeth his brother have need, ar shutteth up his bowels of compassio from him, how dwelleth the love God in him?" 1 John 3:17. Behir our Synod's programs of World Re lief and Refugee Service lies the con pulsion of this and similar statemen of Holy Scripture. These progran are our church's channels for o ganized action in response to faith responsibility and love's opportunit

Through these channels the mem bers of our church have expresse their Christian generosity. In 19 about 1.5 million pounds of clothin 8 million pounds of food, and 5 thou sand pounds of medical supplies, plu emergency cash grants were distrib uted in most of the needy are described. We are bringing 63,4 Lutheran refugees to the U. S. to im plement the Refugee Relief Act 1953.

These actions bear eloquent Chris tian witness. God alone knows ho many people in the world have turne Christward because, in the love dem onstrated by His followers, they sa something of the compassion of God heart. Yet much more remains to b done. To help feed the hungry, clot the naked, relieve the distressed, ar bring new hope to the homeless, th Lutheran Refugee Service and th

ard of World Relief are included in "Building for Christ" effort for 00,000.

Mill Neck Manor

A few years ago a group of Lu-erans on our east coast heard an-ner emergency call. They learned many deaf children in the area. e only Protestant school for the af in the U. S. was the Detroit Lu-eran Institute for the Deaf, also iliated with our church.

Aided by a 1944 synod-wide col-tion, commemorating 50 years of ssions to the deaf and blind, the oup in the East began negotiations a school site. They organized a n-profit corporation called Lu-eran Friends of the Deaf, and in 49 purchased a Long Island estate lued at $2,000,000 for $216,000.

Today this young institution, Mill ck Manor Lutheran School for the af, is teaching 52 deaf girls and ys to know of their loving Savior, read, to write, and to speak. Because they cannot hear, these children cannot receive religious instruction at home, nor would they receive it from public schools for the deaf.

Today's Mill Neck students live, worship, eat, sleep, study, and, in inclement weather, also play in the three-story, 35-room estate mansion. But there are other well-constructed buildings on the beautifully landscaped 86 acres. The buildings need remodeling and equipping.

A 16-car garage will become a gymnasium. A car-washing room will be made into shower rooms. A horse barn and truck garage will be converted into classrooms. A cow barn will become a library. A hayloft will become an auditorium. A milk house will be the administration building.

This remodeling will permit an enrollment of 120 deaf children, more than double the present number. It will also assure permanent accreditation for the school from the State of New York. All of this can be accomplished for $150,000, the amount Mill Neck Manor Lutheran School for the Deaf is scheduled to receive in the "Building for Christ" effort.

Upon completion of eight grades, Mill Neck's deaf graduates will be ready to enter normal public or Lutheran high schools. Meanwhile their religious training forms an integral part of their daily learning.

"BE OPENED"

Mark 7:34

Open my eyes, Thy face to see
Shining, O Lord, with grace on me;
Open my ears Thy truth to receive;
Open my heart that I believe.
Open my mind to understand
Calvary's gracious countermand.
Trusting Thy goodness all my days,
Open my lips to sing Thy praise.
Open my mouth to speak of Thee
Offering Thyself to set me free.
Open my hands that I may bring
Off'rings of love to Thee, my King.
Selfishly I have closed each door.
Open them, Lord, forevermore.

ELMER A. KETTNER

BEHOLD THY HANDMAID

(Continued from page 5)

er her host's predicament. His other said to the servants, "Mind u do whatever He tells you." Here e have a re-echo of the Annuncia-n: "Be it . . . as you say." Not hat might be expected, nor even asonable, simply do it, *whatever* . This leap of faith is not in the rk. One who is captured body and ul by Him whose footstool is the rth has no misgivings. Alas if e do!

Mary recognizes the direction of e all-embracing world sense of hrist, implicit from the moment of nception, explicit in her first show-g of the Infant to the strangers, the entiles from the East, and to the wish shepherds of the village. If e had ever been provincial, one-rish-minded, she now sees with od-opened eyes the distant fields pe for harvest.

Christ's Presence

St. John tells us that Mary accompanied Christ, His brothers, and e disciples to Capernaum, but gen-ally she seems not to have added erself to His train. His divine Pres-ce sustained her whether she liter-ly walked beside Him or not. The med words of Matthew's account of e time she and His brothers waited speak with Jesus are in point: Who is My mother, and who are My others? . . . There, there are My other and brothers. For whoever es the will of My heavenly Father brother and sister and mother to e." This does not exclude her, but oriously admits her and us to the joyous company of all those who have eternal life in the Redeemer. Happiest of women, handmaids of the Lord!

Under the Cross

We meet her again as we stand at the foot of the Tree of Torture to which He was affixed because our sinning wills crossed God's. The Savior's love provides for her a home with that disciple who also knew himself beloved.

Her Faith

The *Apology to the Augsburg Confession* notes: "[Mary] does not wish to be made equal to Christ, but rather wishes us to consider and follow the example of her faith and her humility."

Thank God for the Reformation, by means of which God graciously has preserved us from the heresy lately come to idolatrous proportions in the Marian Year.

Scripture takes leave of Mary in Acts 1:14: "These all continued with one accord in prayer and supplication with the women, and Mary, the mother of Jesus, and with His brethren."

"Hail, thou that art highly favored," Gabriel's greeting, we thankfully appropriate for ourselves. Mary, notes an editorial in the LUTHERAN WITNESS, March 16, 1954, "must not be regarded as the mother of grace, but only as a daughter of grace, just as all Christians are sons and daughters of grace, who owe their present and future salvation wholly to the grace of God, bestowed upon all through His Son."

Mary's faith was heroic. Need ours be less? How would *you* serve, 20th-century handmaids of the Lord? As Mary showed Him to others, so do we — in witnessing over the back fence, in contributing to missions through our mite boxes, and our prayers. Mary "pondered His words," as we do in Bible class, in family devotions, in guild and Lutheran Women's Missionary League study sessions, as we do anywhere at any time when we think of His Passion and His words. Mary did what He said. She served. We, too, can promote the Savior's cause by precept and example.

The Virgin's perception of the meaning of the Messiah, of the Word made flesh, made Mary in turn literally the handmaid of God, "body and soul." This, too, is our dedication. By the quickening of the Spirit, we, like her by nature and choice originally alien to God, can be transformed and join her in the Magnificat:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in
God, my Savior. . . ."

Once a woman in a crowd shouted to Jesus: "Blessed be the woman who brought you into the world and nursed you!" But He answered, "Yes, rather blessed are they that hear the Word of God and keep it."

ED. NOTE: The author is a member of University Lutheran Church, Tuscaloosa, Ala., where she teaches Sunday school and edits the parish paper. She has been an instructor in English at the University of Alabama since 1943. A Phi Beta Kappa, she received her M. A. from the University of California. In 1924 she married Dr. Alfred B. Thomas, Professor of Latin American History. They are the parents of two daughters and a son.

Religious NEWS

The Church The World The Nation

Six Walther Leaguers, chosen by Synod's Board for Foreign Missions to serve as "foreign mission builders" in New Guinea, are Clarence Schultze, Fairmont, Minn.; James Kahre and Donald S. Hall, Evansville, Ind.; Clarence Rivers, Seattle, Wash.; Robert G. Marquardt, Sebewaing, Mich.; and Walter A. Biberdorf, Frobisher, Saskatchewan, Canada. Nineteen had volunteered.

Members of the Walther League pledged $22,000 to send these six men — all in their twenties — to New Guinea for two years. These non-salaried volunteers, who will erect schools, chapels, homes, and hospitals, and who will perform other duties assigned by missionaries, were chosen for their skills in carpentry and plumbing, and for their devotion to the cause of missions.

Tentative plans call for their commissioning at West Portal Church, San Francisco, by Rev. Alfred P. Haake, on Palm Sunday, April 3, and for their arrival in New Guinea by Easter.

Ashburn Church (the Rev. William Wittrock, pastor, and Arthur Kieffer, director of music), 83d and Homan, Chicago, Ill., grew from 148 souls and 71 communicants in 1949 to 1,591 souls and 869 communicants in 1954. In that period the Sunday school has grown from 67 to 550, and the total receipts have increased from $2,751 to $64,483. In one year 101 adults were confirmed and 21 baptized. The English District Edition of the WITNESS publicized this parish under the title "Top This One."

A recent Walther League survey reveals that as of October 31, 1954, there were 3,764 societies, with a total of 77,631 members; 41.79% seniors (18th birthday was the dividing line for the age distribution), and 58.21% juniors. Michigan has the most Walther League societies — 303; Minnesota, 298; Northern Illinois, 283; Missouri, 239; and Nebraska, 209. The average contribution per society to the Walther League for the last budget year was $11.86.

At the second annual Upward Call Conference (November 11—14), 124 district officers plus representatives from synodical agencies planned to send teams of four Leaguers to congregations and societies to intensify interest in youth work. These groups, called "Youth Caravans," will come only at the invitation of a congregation and will demonstrate program planning, recreational techniques, and group-work methods. The conference recommended a budget of $89,500 for the League's current year.

Youth Work Conferences, each lasting two weeks, will present material for helpful congregational youth work. The $50 cost per person for the two-week period will be borne by congregations sending pastors, teachers, and interested lay people to the conference. The four conferences scheduled for this summer will meet in Austin, Tex. (August 7—19); Island Camp, Minn. (July 24—August 5); Denver and Pittsburgh areas. Write to the Walther League, 875 N. Dearborn, Chicago 10, Ill., for details.

THE CONCORDIA SEMINARY CHORUS OF ST. LOUIS on its recent tour, January 28 to February 7, sang in Carnegie Hall, New York City, where, despite extremely bad weather, 2,600 persons heard the concert. The Lutheran Education Society of Bronxville, N. Y., Dr. Arthur Wittmer, executive secretary of the Board for Higher Education of the Atlantic District, chairman, sponsored the choristers' appearance at Carnegie Hall. The chorus presented other concerts at Altamont, Ill.; Fort Wayne, Ind.; Napoleon, Painesville, Marysville, and Cincinnati, Ohio; Pittsburgh, Pa.; Ridgewood, N. Y.; Baltimore, Md.; and Louisville, Ky. The program included the premiere performances of "Missa Brevis," by Healey Willan, whom the student body of Concordia Seminary commissioned to compose the work. Dr. William B. Heyne has been conductor of the chorus for 25 years.

The total world-wide membership of Lutheranism is estimated at 75 million, Bishop Hanns Lilje of Hanover, Germany, president of the Lutheran World Federation, reported at the annual meeting of the LWF's executive committee in Vienna, February 14.

Lutheran representatives from Poland, Hungary, and Romania stated at a press conference held in conjunction with the meeting that their churches were able to work "unhindered by our governments." Bishop Lilje expressed his satisfaction that the church behind the Iron Curtain "can perform its Christian mission."

Students at Concordia Teachers College, River Forest, Ill., did more than talk about the reduction of Synod's debt. They contributed $720 at a recent chapel offering.

WENDEL CHILTON

TWO BRASS CANDLESTICKS and two contemporary paintings were presented to Synod, February 5, at the Lutheran Building, St. Louis, by Dr. Hans F. Schweigmann (right), German consul stationed in Kansas City. The German people contributed funds for the gifts, which were given to the church body as a symbol of gratitude for food and clothing sent to Germany following the war. Members of Synod gave more than $30,000,000 for relief in Europe. Dr. Lawrence B. Meyer (left), Planning Counselor of Synod, who headed the church's relief program following World War Two, received for Synod the candlesticks and paintings.

Dr. Richard R. Caemmerer, professor of homiletics at Concordia Seminary, St. Louis, was awarded one of the 58 alumni citations at the Second Century Convocation at Washington University, St. Louis, February 19. He received the citation in recognition of "outstanding achievements in education and theology, which reflect honor upon Washington University," Chancellor Ethan Allen Shepley said in presenting the award. Dr. Caemmerer earned his M. A. and Ph. D. degrees at the university.

Ivan Parker, member of Messiah Church (Rev. Charles Nahnsen, pastor), Santa Cruz, Calif., has invented a device which enables clerks to transfer figures from one side of a card to the other without turning and re-turning the card. Two mirrors and a pane of glass enable the clerk to read the back of a card as he writes on the front.

Mr. Parker, who is an engineer in the Santa Cruz city water department, has received local publicity for his timesaving invention, which associates call "Parker's Periscope."

In India a lad named Danaraj attended Synod's Lutheran High School at Vadakangulam. In January, Dr. O. H. Schmidt, Secretary of Foreign Missions, who is visiting the missionary fields, met Danaraj in Ceylon.

Danaraj is now chief clerk in a tea factory at Lippakelle. While families are scattered on tea estates in India,

Danaraj, at right, and Sunday school pupils at Lippakelle, India

there are some tea estates with villages of a dozen or more families. In his vicinity, Danaraj has the only Christian family. Far from the residence of a missionary, Danaraj opened a Sunday school in his own home and gave the heathen children of his village as much Christian instruction as he remembered from his high school days. About 25 children, from 12 to 15 years old, came regularly, were attentive and responsive.

The missionary at Colombo, 87 miles away, heard of Danaraj's work, gave him Sunday school teachers' material, visited him every four or six weeks, and conducted a service for the newly found young Christians at Lippakelle. The only other Lutheran in the area, Mr. Charles, walks four miles over hilly terrain to attend services.

Now Lippakelle is a mission station which came into being through the initiative of a layman, who, remembering his religious instructions in high school, later used his own time, the material at hand, and his own home to give to the heathen youth around him the Savior's Gospel.

Concordia College, Portland, inaugurated its 50th anniversary celebration with a convocation, February 15, at which Dr. O. P. Kretzmann, president of Valparaiso, presented an address on "A Theology of Education for Concordia." Other delegates to the Golden Anniversary Convocation were President Morgan S. Odell of Lewis and Clark College, Portland; President Milo C. Ross of George Fox College, Newberg; Dean Joseph S. McGrath of the University of Portland; President Frank L. Griffin of Reed College, Portland; Dr. James C. Coughlan of Portland State Extension; President Walter M. Wangerin of Concordia College, Edmonton, Canada; and Rev. Paul Huchthausen representing California Concordia College, Oakland.

Other golden anniversary events are: choir concert, March 26—27; pageant, "Not Without Honor," April 29 and May 1; banquet, May 14; and festival service, May 15.

The 11th Annual Valparaiso University Church Music Seminar, which was held at Concordia Seminary, St. Louis, February 17—20, was sponsored by the seminary students' Lyceum Committee. The seminar series, with Prof. Theo. Hoelty-Nickel of Valparaiso, chairman, was initiated to foster appreciation of the musical heritage of the Lutheran Church.

Participating choral and orchestral organizations were Concordia Seminary Chorus, Dr. William B. Heyne, conductor; Seminary Chapel Choir, Robert Bergt, choirmaster; Seminary Chanting Choir, Raymond Schulze, conductor; Valparaiso University Chapel Choir, Dr. M. Alfred Bichsel, choirmaster; Valparaiso String Orchestra, Prof. Hoelty-Nickel, conductor; Taylor University Chamber Singers and Chamber Orchestra, Howard Skinner, conductor. Organists were Dr. Heinrich Fleischer, Prof. Paul Bunjes, Prof. Hugo Gehrke, and William Eifrig. Instrumentalists were Prof. William Kroeger, Paul Schmidt, John Parsons, Rudolf Tenzer, Hans Borchers, Julius Klein, Nancy Baehr, Norman Ludwig, Robert Bergt, Joan Bergt, Joanna Lange.

Speakers were Profs. Bunjes of Concordia Teachers College, River Forest, Ill.; Richard E. Fosse of Taylor U.; L. B. Spiess of Washington U.; Drs. R. R. Caemmerer and W. E. Buszin of Concordia Seminary; Messrs. Robert Lange of Beatty Memorial Hospital, Westville, Ind.

Devotional messages were presented by Profs. Martin J. Naumann of Concordia Seminary, Springfield, Ill.; H. C. Oswald of Northwestern College, Watertown, Wis.; and Hoelty-Nickel.

The 31 Lutheran four-year colleges in the U. S. and Canada have an enrollment of 25,000 students, of whom 37 per cent are non-Lutherans, the National Lutheran Educational Conference announced in February.

The Lutheran seminary enrollment of 3,353 students includes 3,066 regular students and 287 graduate students. More than a third of the seminary students, or 1,178, are members of the Missouri Synod.

WENDEL CHILTON

A JOINT MEETING OF THE COLLEGE OF PRESIDENTS AND THE BOARD OF DIRECTORS OF SYNOD, February 17 and 18, at St. Louis, resolved to hold an All-Visitors' Conference in connection with the Fiscal Conference, July 13—20, at St. Paul, Minn. In the ten-year period following the last All-Visitors' Conference in 1944, the baptized membership of Synod grew from 1,500,000 to 2,000,000, or 33⅓ per cent; communicant membership, 1,000,000 to 1,300,000, 30 per cent; number of congregations, 4,500 to 5,300, almost 18 per cent; more than one third of the pastors serving the church are in the work of Synod ten years or less. Of the 350 District Presidents and Visitors who attended the 1944 conference, about 35 are still serving in those offices. Only 8 per cent of the total number of the *Praesidium*, District Presidents, Visitors, and lay leaders in office today, have ever had an opportunity to meet for a "cineramic panorama" of the work of the church and for the planning and programming of Synod's work in the years ahead. It is believed that the conference will strengthen the solidarity and the unity in doctrine and practice of Synod, and will give new impetus to the work of building the Kingdom. The entire cost of similar conferences which met in 1936 at River Forest, Ill., and in 1937 at St. Louis, was borne by the late Louis H. Waltke, a lay leader in Synod.

College of Presidents (First row): T. A. Weinhold, Western District; Roland P. Wiederaenders, Texas; G. W. Lobeck, Iowa West; W. D. Oetting, Iowa East; Walter E. Homann, Northern Nebraska; Dr. Walter F. Lichtsinn, Third Vice-President of Synod and chairman of College of Presidents; Herbert W. Baxmann, South Wisconsin; Lloyd H. Goetz, North Wisconsin; Hugo A. Gamber, Minnesota; Dr. John W. Behnken, President of Synod; Dr. Frederick A. Hertwig, Fourth Vice-President of Synod. (Second row): William H. Kohn, Southeastern; Paul M. Freiburger, Montana; Paul W. Streufert, Southern; Walter H. Meyer, Kansas; Hugo T. Kleiner, English; Arthur C. Nitz, California and Nevada; Alvin W. Mueller, Central Illinois; Otto B. Hussmann, Southern Illinois; A. H. Werfelmann, Northern Illinois; Dr. Herman Harms, First Vice-President of Synod; Dr. Arnold H. Grumm, Second Vice-President of Synod. (Third row): W. O. Rathke, Ontario; B. G. Mueller, North Dakota; Herbert H. Hellbusch, Colorado; Arthur F. Wegener, Southern Nebraska; Ottomar Krueger, Central; Philip H. Mueller, South Dakota; Herman J. Rippe, Atlantic. (Fourth row): Victor L. Behnken, Southern California; L. W. Koehler, Manitoba and Saskatchewan; Dr. Andrew Zeile, Michigan; C. F. Kellermann, Florida-Georgia; Alfred E. Behrend, Oklahoma; Carl H. Bensene, Northwest; and Dr. Eric C. Malte, Eastern.

Music

Sentences for the Season. CH 1057. By Richard W. Wienhorst. Concordia Publishing House. 20 cents.

When a choir regularly assists in leading the congregation in singing the hymns and the fixed parts of the liturgy and chants the Introits and Graduals, it performs its first and main duty. Anthems have for centuries enhanced the services, but need not necessarily be sung every Sunday if the choir sings the variable parts of the liturgy.

Instead of Graduals, Sentences for the Season may be sung and prove a welcome change. If a choir has sung neither Introits nor Graduals, a beginning may be made with the Sentences. Concordia offers a set written in a chant idiom by Richard Wienhorst, a talented composer. They may be sung in unison or in four parts. The Foreword contains several good suggestions.

Palm Sunday Procession. CH 1064. By T. Frederick H. Candlyn. SATB. Concordia Publishing House. 22 cents.

Concordia offers a new and original anthem for Palm Sunday founded on and inspired by Tone 8. The seven-page composition, by a well-known composer, is not difficult; vigorous music, mostly unisono. Stanza one has three measures in harmony; stanzas 2 and 4 in unison by the men; stanza 3 by sopranos or youth choir, also in unison; about half of the last stanza is harmonized. An organ accompaniment adds to the intensity of action which the imagery of the poet suggests: "Ride on, ride on, in majesty!"

Jesus, Joy and Pleasure. By Dietrich Buxtehude. Available from Concordia Publishing House, St. Louis, Mo.

The Chantry Music Press has published a wonderful cantata by Dietrich Buxtehude (1635—1707). It is scored for SAB, two violins, bassoon (or cello), and organ. Based on Joh. Franck's bold, confiding hymn "Jesus, Priceless Treasure," Joh. Crueger's expressive chorale melody is heard in the opening and closing stanzas. The other four stanzas bring ingenious variations of the melody for a bass solo, two soprano solos, and another chorus.

The cantata was edited by Richard T. Gore, who also provided the English translation. He remarks about "the sturdy faith which glows in this cantata." The German text has been retained. We hope many choirs will try this cantata and similar ones. WALTER WISMAR

Electronic Organs. By Robert L. Eby. Wheaton, Ill. Van Kampen Press. 213 pages. Illustrated. $5.00.

A rather exhaustive manual on electronic organs. Each make is discussed. The author maintains that the development of electronic music and instruments is still in its infancy, and the publisher announces that forthcoming editions will be published as new developments take place. Not all of the book is technical. WALTER E. BUSZIN

Deaths

Frederick W. L. Pebler (September 7, 1879, Nassau, Germany, to August 11, 1954, Brooklyn, N. Y.), son of Frederick and Katherine Datum Pebler; graduated Concordia Seminary, St. Louis, 1904.

His pastorates were at Delray, Fla., 1904—1909; Manchester, N. H., 1909—1912; Bergenfield, N. J., 1912—1915; Wallington, Conn., 1916—1920; St. Luke's, Paterson, N. J., 1920—1951. After his retirement he served as vacancy pastor in Long Island and Brooklyn.

He is survived by his widow, Olga, nee Hornemann; one brother, Herman, Staten Island; one sister, Mrs. Paula Groetman, St. Louis, Mo.

The funeral service was conducted at St. Paul's Church, Brooklyn, August 15, 1954. Rev. A. G. Dick, Fair Lawn, N. J., delivered the sermon, and Rev. Erwin Umbach, pastor of the church, was liturgist. Interment in Middle Village, N. Y.
L. J. ROEHM

Gustave Paul Storm (January 25, 1861, Zarben, West Prussia, Germany, to November 24, 1954, Free Soil, Mich.), received his preparatory training in a German *Gymnasium;* graduated Concordia Seminary, St. Louis, 1889.

His pastorates were at Friedensau, Nebr., 1889—1894; Ludell, Kans., 1894 to 1900; Canton, Kans., 1900—1901; Saint Charles, Mich., 1903—1904; Frankentrost, Mich., 1904 until his retirement in 1920.

In 1892 he married Marie Brauer of Haven, Kans. She died in 1948. Survivors are two daughters and six sons, of whom three are pastors: Walter H., Cleveland, Ohio; Henry J., Windsor, Ont., Can.; Erich A., Rensselaer, Ind.

Burial was from St. John's Church, Free Soil, with Rev. A. C. Meier officiating. Interment was at Manistee, Rev. Edward A. Hessler conducting the committal. A. C. MEIER

August Ernest Agather (January 3, 1894), Sauk Rapids, Minn., to November 26, 1954, Rushmore, Minn.), son of Rev. August and Frieda Ulrich Agather; graduated Concordia Seminary, Springfield, 1917.

He was pastor of Trinity, Deer Creek, Minn., 1917—1920; St. Paul's, Perham, Minn., 1920—1949. A year after his resignation because of failing health, Rev. Agather accepted a call to St. John's, Rushmore, Minn., where he served from 1950 until his death.

Surviving are his wife, the former Aurelia Scharman of Sanborn, Mich., whom he married in 1918; a son, Dennis, St. Louis Park, Minn.; and a daughter, Eunice, Nashville, Tenn.

On November 30, 1954, Rev. Martin G. Hauser conducted a service for the family. Rev. Martin W. Lieske preached the sermon in St. John's Church, and Rev. R. L. Bode read the committal service. R. L. BODE

George Henry Pullmann (June 5, 1887, Wunstdorf, Hanover, Germany, to January 19, 1955, Kinsley, Kans.), graduated Concordia Seminary, Springfield, 1911.

From Stanford, S. Dak., where he was ordained and installed in 1911, Rev. Pullmann served three mission stations: 2, 45, and 60 miles from his home in Stanford, where he also taught in the parish school for seven years.

During his ministry at the Fairfax, S. Dak., and Butte, Nebr., parishes, from 1919 to 1926, two more congregations were added to his charge. On December 5, 1926, he began a 25-year pastorate at Golgotha Church, Wausa, Nebr. Rev. Pullmann then served churches at Hunter, Kans., 1946—1949; Gurley, Nebr. (where as a vicar he made the church pews), 1949—1953; Friona, Tex., 1953 until he died at the home of his son.

Survivors include his widow, the former Hilda Bender, whom Rev. Pullmann married in 1912; sons: Rev. Martin, Kinsley, Kans.; Elmer, Westgate, Iowa; Rev. Albert, Eureka, Mont.; Vicar Carl, Arnold, Nebr.; Paul, Westgate; daughters: Mrs. Esther Weidner, Paonia, Colo., Mrs. Clara Shore, Fontana, Calif., Mrs. Frieda Kumm, Plainview, Nebr., Mrs. Lydia Oppen, Spicer, Minn., and Mrs. Ellen Gilder, Milaca, Minn.

Funeral services were conducted at Wausa, Nebr., with Rev. Adalbert Oesch, pastor of Golgotha Church, officiating; Revs. Enno Budde of Foster, Nebr., and Herman Hilpert, *em.*, of Norfolk, Nebr., preached. Rev. Elden H. Martens represented the District. M. A. PULLMANN

Walter Voigt (November 11, 189[illegible] Melrose Park, Ill., to December 28, 195[illegible] Wyandotte, Mich.), son of Herman and Bertha Backhaus Voigt; graduated Concordia Teachers College, River Forest, Ill., 1920.

As teacher and organist, he served Bethany Church, Milwaukee, Wis., 192[illegible] to 1925; Sylvan Grove., Kans., 1925—193[illegible] Ottawa, Ill., 1930—1939; Crystal Lake, Ill., 1939—1946; and Trinity, Wyandotte, 194[illegible] until his death.

He is survived by his wife, the former Hulda Kuhlmann, whom he married at Melrose Park in 1922; by three daughters: Mrs. Anita Doyle, Royal Oak, Mich.; Mrs. Norma Hedrick, Ann Arbor, Mich.; and Mrs. Joan Priskorn, Wyandotte; by his mother, Melrose Park; and by five sisters.

At the funeral services, conducted in Trinity Church on December 31, his pastor, the undersigned, preached, and D. S. J. Roth spoke for the teachers in the Michigan District. Interment was at Michigan Memorial Park, Flat Rock, Mich. P. F. WIENEKE

Ernest H. Thuernau (February [illegible] 1894, Craig, Mo., to February 9, 195[illegible] St. Louis, Mo.), son of August and Alvmuth Wiemers Thuernau; graduated Concordia Teachers College, Seward, Nebr., 1914.

He taught at St. Paul's Lutheran School, Austin, Tex., 1914—1916; Saint John's, Baldwin, Ill., 1917—1918; Zion, St. Louis, Mo., 1918—1955. During all his years of service he was also organist and choir director.

He is survived by his wife, the former Elizabeth Cantwell, whom he married in 1916; by one son, Raymond; and two daughters, Mildred, and Mrs. Evelyn Brown.

Funeral services were conducted at Zion Church February 11 by the undersigned. Supt. L. J. Dierker spoke as representative of the District. Burial was in New Bethlehem Cemetery, Saint Louis, Mo. ROY G. MOELLER

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Announcements

Ordinations and Installations

CANDIDATE

dained:

mer, Enno, Trinity Church, Lincoln, or., by F. Worthmann, Feb. 13.

PASTORS

mmissioned:

endorf, John, as missionary in Juneau, aska, in Immanuel Church, Twin Falls, ho, by R. C. Muhly, Nov. 18.

talled:

w, Hans, St. Matthew, Canarsie, Brook- , N. Y., by Robert J. Riedel, Feb. 6.
cht, Paul G., Christ, Lubbock, Tex., by iis Pabor, Feb. 13.
er, James, Gloria Dei, Minneapolis, nn., by Pres. H. A. Gamber, Feb. 13.
aum, Frank C., Faith, Black Oak, Gary, ., by P. F. Goltermann, Feb. 6.
illo, A. S., Zion, Poplar Bluff, Mo.; Matthew, Corning, Ark., by Oscar H. ker, Feb. 6.
, Frederick A., as student pastor of onto University, in St. John's Church, onto, Ont., by Horace H. Erdman, . 13.
mann, Edward E., Immanuel, Eagle, or., by D. F. Luebke, Jan. 16.
brandt, Rudolph, Zion, Avon, S. Dak., Ronald Zehnder, Feb. 6.
ann, Karl E., Zion, Juniata, Nebr., by old G. Mueller, Feb. 13.
er, William G., Zion, Lamona, Feb. 6; manuel, Odessa, Wash., Feb. 13, by A. H. abow.
nel, Horace, St. John, Blenheim, Md., by s. W. H. Kohn, Feb. 6.
, Eugene W., Jr., Arvada, Arvada, Colo., Ray H. Beins, Feb. 6.
, Clinton W., Immanuel, near Hannibal, ., by A. J. Becker, Feb. 6.
ske, H. J., Grace, Northbrook, Ill., by ul G. Gerth, Feb. 6.
r, Victor L., Good Shepherd, Seattle, sh., by R. E. Jaech, Jan. 30.
in, Eldor L., Trinity, Alice, Tex., by non H. Harley, Feb. 13.
rek, Wallace, Faith, San Diego, Calif., Harold H. Engelbrecht, Feb. 6.
enbruch, J. K., Zion, Columbia City, ., by H. H. Backs, Feb. 13.
ann, Gerhardt T., Ebenezer, Manheim, ., by H. Hartfield, Feb. 6.
ske, Neal J., Good Shepherd, Hayward, if., by Theodore F. Haeuser, Jan. 30.
Herbert C., Salem, Jacksonville, Ill., by ward W. Tepker, Feb. 13.
zert, Paul G., Faith, Grand Prairie, Tex., Elmer Klenk, Feb. 6.
rmann, Theodore D., Marietta Mission, rietta, Ga., by M. A. Mentz, Feb. 13.
lerlich, Robert E., Immanuel, Broadlands, , by E. H. Heintzen, Jan. 23.

TEACHER

erstein, B. J., Immanuel, Bremen, Kans., Walter J. F. Lebien by proxy for A. C. ugott, Feb. 13.

Official Notices

ul Hutchinson, Columbus, Ohio, who ed for reception into The Lutheran ch — Missouri Synod, passed the oral and en colloquy and fulfilled all other re- ments. He is declared eligible for a call the ministry of our church. — THE EX- NG COMMITTEE: *Frederick A. Hertwig; d O. Fuerbringer; Walter A. Baepler.*

v. Warren H. Wille, Denver, Colo., has appointed Visitor of the West Central it of the Colorado District. He replaces Norman Heimsoth, who has accepted a nto another Circuit. — HERBERT H. HELL- , *President,* Colorado District.

Call for Nominations

e Board of Control of St. John's College, eld, Kans., with the approval of the d for Higher Education, hereby issues a or candidates for three associate profes- ips: 1. Elementary Education: 2. Physical ation and Biological Science; 3. Physical ces.

ch candidate is to have the necessary fications for the position for which he minated.

Nominations together with a statement of qualifications should be sent to the undersigned by April 7, 1955. — LEO J. FENSKE, *Secretary,* Board of Control, 311 N. 7th Street, Leavenworth, Kans.

Election Result

Prof. Erwin Lueker, Ph. D., Concordia, Mo., has been called as professor of Systematic Theology, Concordia Seminary, St. Louis, Mo. — FREDERIC NIEDNER, D. D., *Secretary,* Board of Control.

Summer Sessions

at Concordia Seminary, St. Louis, Mo.

Concordia Seminary herewith announces its 1955 summer sessions. Most courses will begin on June 27 and be given in either a three-week or a five-week term. The six-week clinical training program opens on June 20. Ten workshops lasting for one week each will be held during July.

Although the program has been designed primarily for the parish pastor, it will also include courses of special interest to theological students, missionaries, and elementary, high school, or college teachers. One of the workshops has been prepared especially for laymen.

Congregations and the various church boards are urged not only to encourage their pastors and teachers to take advantage of this program, but also to make it possible for them to attend.

As a special service to pastors who cannot leave their parishes for the duration of the summer sessions without adequate substitutes, the seminary field work office will endeavor to find candidates or professors willing to assume whatever duties the pastors wish to delegate while studying at the seminary.

A limited number of scholarships are available for distribution to encourage and assist those pastors who may need such aid to insure attendance.

A copy of the catalog, as well as additional information on scholarships, substitutes, courses, housing, and other phases of the summer program, is available from the Office of the President, Concordia Seminary, St. Louis 5, Mo. — ALFRED O. FUERBRINGER.

Notices

The Florida-Georgia District is opening a new mission in Valdosta, Ga. Anyone knowing of Lutherans in the area or near Quitman, Thomasville, Tifton, or Waycross please inform: REV. VICTOR CONSTIEN, 2300 University Drive, Valdosta, Ga.

Anyone knowing of Lutherans moving into the following suburbs of Kansas City, Mo.: Raytown, Laurel Heights, Bannister Heights, Grandview, Ruskin Heights, please inform REV. WM. C. PEBLER, 11220 Eastern, Ruskin Heights, Hickman Mills, Mo.

Wanted

Mission congregation would like to buy a *used electronic organ,* preferably a Connsonata. If you have one available, please write: REV. RICHARD F. WAGNER, BOX 243, Cloverdale, Calif.

Any congregation having an old-style *Communion flagon* for sale write: ST. PETER'S LUTHERAN CHURCH, 294 Broadmoor Blvd., San Leandro, Calif.

Available

Two large German *Bibles;* 56 *Hymnals* (German) without tunes, all sizes and styles; 6 *Zionsklänge* (German choral books); 5 *Chorbuch;* 5 *Taschen Chorbuch;* 1 *Concordia Chöre* — available to anybody willing to pay freight for shipment. — ZION LUTHERAN CHURCH, *Rev. Earl F. Krupp,* 826 Third St., Alva, Okla.

Altar, pulpit, and 22 used church *benches* in light oak, fair condition, length 9 feet. Available immediately. Write: TRINITY LUTHERAN CHURCH, Dayton, Iowa.

About 30 *school desks,* old style, available to any congregation or school willing to pay for transportation. — ST. PAUL'S LUTHERAN CHURCH, ANDREW S. ANDERSON, 663 N. Miller St., Wenatchee, Wash.

Reed organ complete with blower and electric motor to any Lutheran mission or congregation willing to pay for transportation. — SALEM LUTHERAN CHURCH, Theo. W. Dietrich, Secretary, Salem, Ill.

Changes of Address

Pastors:

Bauer, Walter D., *c. r. m.,* 345 N. Tenth St., Decatur, Ind.
Baumann, Herman E., 302 Wolters Ave., Schulenburg, Tex.
Baumgartner, George, Hope, N. Dak.
Bollow, Hans E., 1182 E. 93d St., Brooklyn 36, N. Y.
Breimeier, Kenneth, 6238 Southwood, St. Louis 5, Mo.
Cohrs, E. W., 1333 N St., Sweet Home, Oreg.
Daniels, Chaplain (Col.) John F., Hq. ATC, P. O. Drawer 781, Scott AFB, Ill.
Gianvittorio, Antonio F., St. Paul Lutheran Church, Oak Hill, Ala.
Gundermann, Chaplain Milton W., Hq. 66th Ord. Bn. APO 20, San Francisco, Calif.
Hanser, Willard F., 270 Vincent St., Fond du Lac, Wis.
Harms, Chaplain Erhard H., 068818, Post Chaplain, 6002 SU, Presidio of San Francisco, Calif.
Hartenberger, Arthur A., *c. r. m.,* 6009 Hersholt Ave., Lakewood 11, Calif.
Heine, Theo. A. C., *em.,* 2014 N. 49th St., Milwaukee, Wis.
Hesse, Walter, Ibiruba, via Cruz Alta, R. G. S., Brazil
Heitner, Donald H., 224 Windsor Road, Staten Island 14, N. Y.
Hintz, Richard, South Odori, West 6, Sapporo, Japan
Hoffmann, Chaplain Ben G., Chaplain Office, Barksdale AFB, Bossier City, La.
Houser, William, Box 434, Odessa, Wash.
Krampitz, David F., Box 209, Hanover, N. H.
Langefeld, Wilfred C., 604 N. Ninth St., Seward, Nebr.
Leonard, L. G., 904 W. Fifth St., Seymour, Ind.
Mann, H. Albert, 129 N. W. Cascade Pl., R. 2, The Dalles, Oreg.
Miller, Henry C., R. 4, Saginaw, Mich.
Misterek, Wallace F., 5454 Siesta Drive, San Diego 15, Calif.
Mueller, Martin W., 1270 Boland Place, St. Louis 17, Mo.
Naumann, Gerhardt T., R. 1, Paige, Tex.
Niermann, Chaplain Fred W., c/o Post Chapel, Chaplains Section, Fort Riley, Kans.
Oesch, A. C. J., St. John Lutheran Church, Okarche, Okla.
Ostruske, Neal J., 1000 Harder Road, Hayward, Calif.
Palechek, Albert G., Harvel, Ill.
Saeger, Chaplain Alfred R., Jr., Chaplains Office, Arlington Barracks, U. S. N. RS, Columbia Pike, Arlington 8, Va.
Spreckelsen, William von, Orlando, Fla.
Truog, Otto N., Hoffman, Minn.
Vetter, Donald, 800 Houston Ave., Houston 10, Tex.
Vomhof, A. F., Box 123, Lester Prairie, Minn.
Westcott, Edward A., Sr., 3120 Emerson Ave., S., Minneapolis 8, Minn.
Westermann, Theodore D., 127 Vance Circle, Marietta, Ga.

Teachers:

Dubberstein, B. J., Bremen, Kans.
Eggersmann, Edwin H., 6459 S. Peoria St., Chicago 21, Ill.
Esslinger, Erwin, 2210 John St., Fort Wayne 5, Ind.
Kieffer, George, 2565 S. Vine, Denver 10, Colo.
Korntheuer, Prof. Gerhard A., 711 Huffman St., Fort Wayne 7, Ind.
Luebke, Fred J., *em.,* 395 E. Columbia, Pomona, Calif.
Masenthin, Elmer E., R. 2, Mayhew Rd., Fort Wayne, Ind.
Pohlmann, Martin L., *em.,* 3511 Bowser Ave., Fort Wayne 5, Ind.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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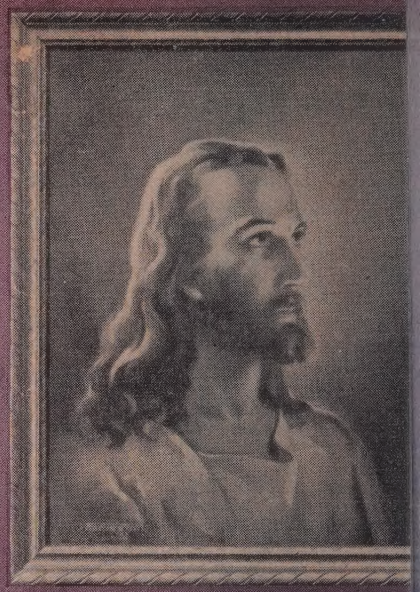

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